

RELIGIOUS ISSUE—

Census Queries For 1970 Aired

WASHINGTON (BP) — Should the 1970 census ask American citizens about their religious affiliation?

This question was discussed at length at hearings here before a subcommittee on census and statistics of the Post Office and Civil Service Committee of the House of Representatives. Rep. Robert N. C. Nix (D., Pa.) is subcommittee chairman.

The answer, according to A. Ross Eckler, head of the Bureau of the Census, is that the religious question probably will not be included in the 1970 census.

When the 1960 census was in preparation the Baptist Joint Committee on Public Affairs opposed the religious question on the grounds that it would be "a violation of religious liberty and the separation of church and state." It later opposed the use of the question in periodic surveys and reports by the Bureau of the Census.

The Baptist Public Affairs Committee has not reviewed its position since 1958, but it will come up for study at its October 1966 meeting, according to C. Emanuel Carlson, executive director.

Further hearings on the plans for the 1970 census will be conducted by the Post Office and Civil Service Committee in the spring of 1967.

The purpose of these hearings has not been to enact legislation but to share information and advice with the Bureau of the Census.

The bureau announced earlier this year that it is con-

sidering the religious question for the 1970 census but that no exact formulation of the question has been recommended.

Among those pushing for the religious question in the census are the Religious Research Association, the Association of Statisticians of American Religious Bodies, some Protestant home mis-

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Cuban Prisoners Caudill, Fite In Poor Health

LONDON (BP) — Two Southern Baptist missionaries imprisoned in Cuba are having health problems, information reaching the Baptist World Alliance London office has indicated.

Herbert Caudill and David Fite, Southern Baptist missionaries imprisoned in Cuba on charges of currency violations in April of 1965, were both reportedly in ill health at the La Cabana Fortress across the bay from Havana, Cuba.

Reports say that eyesight is failing in Caudill's remaining eye due to cataract growth.

Caudill had previously lost the sight in one eye because of cataracts and a detached retina. He flew to the United States in 1964 for eye surgery and returned to Cuba shortly afterwards.

Fite was described in the reports as being in "deteriorating health." Fite is the son-in-law of Caudill.

Word from Havana indicates that nearly all the Cuban Baptist churches are still open, and that Baptist work there is progressing in spite of some hindrances in educating children, the Alliance reported.

About 35 Cuban Baptist pastors are also in Cuban prisons, cutting leadership in the Baptist churches nearly in half, reports indicate. About 40 Baptist pastors continue to preach in the churches, some of them holding as many as six places of service.

KENTUCKY TO MAKE STUDY OF EDUCATION

LOUISVILLE, Ky. (BP) — The Kentucky Baptist Convention will make a study of the future and problems of its Baptist schools and colleges, the Western Recorder, state Baptist paper, reported here.

The Christian Education Committee of the convention's Executive Board decided such a study was needed following a special session of the convention last June when financial problems of Kentucky Baptist schools were in the spotlight.

At the convention, Kentucky Baptists denied permission for their educational institutions to accept federal loans, and instead approved a \$300,000 additional capital funds allocation from the state Baptist budget to retire \$3.5 million in private loans to the colleges.

The study, patterned after the Baptist Education Study Task (BEST), a two-year program of the Southern Baptist Convention to study the future of Baptist higher education, will be made by a sub-

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LIFT UP YOUR HEADS—

For Your Redemption Draweth Nigh

By Mrs. Rosalee Mills Appleby
Missionary Emeritus
Canton, Mississippi

The expectancy of the Messiah was perhaps the greatest HOPE of the Hebrew people through the centuries. In tabernacle or temple their symbols pointed to Jesus. Priests, by figures or in preaching made the good news known.

Years passed. Prophets came and went. Pharisees and Scribes grew formal, cold and skeptical as the years winged by. Their time was occupied in arguing such doctrines as, what was the

greatest commandment or whose wife would a woman be after the resurrection if she had married several men.

Finally the fulness of time came. While the unprepared masses slept and the sophisticated lived in their complacency, the Savior came to the manger of Bethlehem. Only to the faraway wise men and the nearby shepherds did Heaven announce the arrival. God had been trying in vain to prepare His people for hundreds of years through the Scriptures. They had not awakened and were not watching when

the glorious hour came. Proud Jerusalem slept on the night of the supreme event of the ages. Angels were singing on deaf ears. Heaven was speaking but only the shepherds tuned in to hear. Eternal destiny was transpiring between earth and skies but the Golden City was unaware and unconcerned.

The infinite stooped to the finite during the silence of those passing hours. The Light that lighteth every man had come but the darkness comprehended it not. He came unto his own, and his own received him not.

Jesus walked the dusty roadside in Judah; ministered to men under Galilean skies. He prayed under the stars on their mountain heights and taught by the Galilean Sea. Yet his true identity was unknown to the masses.

Of course you are saying to yourself as you read this, "I would never have been so blind." Don't be too sure about it. The greatest future even in history is his return. Your own personal safety and the happiness of the world depends on being informed and prepared for his coming.

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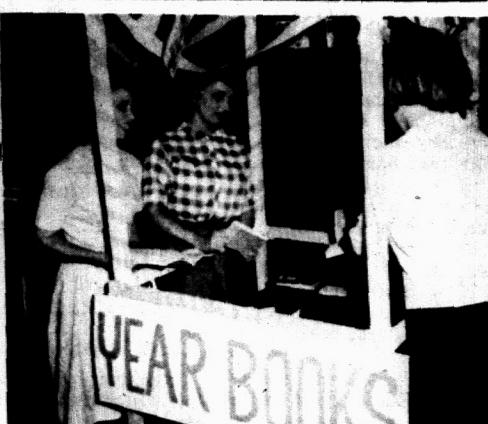
The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Published Weekly Since 1877

JACKSON, MISSISSIPPI, THURSDAY, SEPTEMBER 1, 1966

Volume LXXXVIII, Number 34



A SUCCESSFUL series of WMU camps was held Aug. 23-31 at Camp Garaywa. In photo at left several informally discuss associational day. From left: Mrs. Jewell H. Smith, Brookhaven; Miss

Edwina Robinson, executive secretary; Mrs. Bruce Mitchell, Louisville and Mrs. H. C. Murphy, Coldwater. In center photo Mrs. W. E. Hannah, Clinton, state WMU president, (right), chats with Mrs. Ivor

Clark, Macon, (left) and Miss Martha Rogers, Louisville. In picture at right Miss Dixie Robinson, booth attendant, (right), shows books to Mrs. Bill Earnheart, (left) and Mrs. George Douglas, Tunica.

State Board To Meet Sept. 26-27

TEXTBOOK LOAN LAW RULED NOT VALID

NEW YORK (RNS) — A State Supreme Court justice has ruled unconstitutional a law that would permit the loaning of textbooks to students of private and parochial schools.

Justice T. Paul Kane held that the controversial law—passed in 1963 and expanded in 1966 by the Legislature—violated state and federal constitutional provisions involving church-state separation.

The law, covering students of the 7th through the 12th grades, was designed to avoid church-state conflict. It granted the loans to applying non-public school students, not to the schools themselves.

However, Justice Kane ruled that aid to the student was, in effect, aid to the church related school.

His announcement spurred a statement from the Citizens for Educational Freedom, a predominantly Roman Catholic organization but with considerable non-Catholic support, that it would undertake a statewide drive to amend the "restrictive church-state section" of New York's Constitution.

At least one major publisher in New York expressed dismay at the ruling. An executive for Houghton Mifflin said his firm had been working overtime in recent weeks to fill orders posted by public school officials throughout the state.

Such was not the case in New York City, however. A spokesman for the city's school system said: "The Board of Education has made no purchase nor has it authorized procurement of any material under this law pending clarification of constitutional issues."

It has been estimated that \$2,250,000 worth of junior high and senior high texts would be allocated to non-public, largely Catholic, students in the city during the 1966-67 school year.

Observers noted that most public and parochial schools in the metropolitan area open on Sept. 12. Justice Kane's decision was made on Aug. 19, hence there would have been

little time to supply non-public school students had his decision been favorable.

Justice Kane frankly admitted that his decision might have repercussions in the federal field. "The Court is aware," he said, "of the implications in these views as they may affect many federal and state programs in aid of students attending private educational institutions under religious auspices."

"However, it is this court's duty, as it sees it, to determine the specific question before it, based upon what it believes to be the law."

The ruling probably will be appealed by the State, according to Dr. James E. Allen, Jr., state education commissioner. (If the court ruling is upheld, repercussions could very well be felt in Mississippi since this state furnishes textbooks for pupils of private and parochial schools.)

The decision to appeal will be made on Sept. 12. (Continued on page 2)

EDITOR HENRY, SAYS—

Priorities Draw Christians Closer

RIDGECREST, N. C. (BP) — In the face of mounting Christian discouragement over world trends, the editor of a major religious journal said here he sees the hopeful signs that "Bible-believing Christians gradually are drawing together."

Carl F. H. Henry of Washington, editor of Christianity Today, said the united efforts were coming in "widening trans-denominational fulfillment of New Testament priorities."

He sees the move as irrespective of nationality, race, or ecumenical alignment or nonalignment.

"If any one denomination or church thinks that by itself it can evangelize the earth in our century, the hour

is long overdue either to turn its farsightedness into an asset or to apply for ecumenical lenses," he told Southern Baptist Evangelism leaders meeting at the Ridgecrest Baptist Assembly here.

Henry specifically cited the World Congress on Evangelism meeting this fall in Berlin as offering "wide encouragement for the fullest cooperation across denominational lines." The Congress is attracting a large number of Southern Baptists.

He said he was convinced that "a massive evangelistic thrust in which all the followers of Christ link hand and heart around the world, could see the age of mass transportation and the mass media

(Continued on Page 3)

a. m., Sept. 6.

This committee has the responsibility of formulating the Cooperative Program budget that is presented to the board for consideration and approval and, later to the State Convention for adoption.

It will meet to hear the administrative heads of the denomination's institutions, boards and agencies present their needs for the coming year.

Members of this committee are: Mr. Applegate, chairman; Dr. Hudgins; Dr. Bob

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Home Board's US-2 Includes Two From State

RIDGECREST, N. C. (BP) — One couple was appointed to Spanish language school and five other career missionaries assigned to the field when the Southern Baptist Home Mission Board met here in August.

The board, at Ridgecrest Baptist Assembly for its mid-year meeting, also voiced approval of 26 new appointees under US-2, a program of two-year homeland assignments for young people.

Southern Baptists selected two with Mississippi connections as part of the second wave of US-2.

As the 20 original missionaries moved into their second year, 25 new US-2 appointees met here for orientation, then fanned out across the country, missionaries for the next two years.

Willie Mae Giles, a native of Meridian, Miss., will serve as a US-2 missionary in the Good Will Center in El Paso, Tex. She is a graduate of Clarke College, and William Carey College.

Jimmy P. Pittman has been appointed to serve as a US-2 missionary in Eugene, Ore. He will be assistant pastor of First Southern Baptist Church. His major responsibility will be to direct the edu-

(Continued on Page 3)

Red China UN Entry Opposed

NEW YORK—Rev. Daniel A. Poling, Chaplain of the interfaith memorial Chapel of the Four Chaplains and Chairman of the Board of Christian Herald magazine, today announced the results of a nationwide poll which indicated that 71.4% of American Protestant clergymen polled were opposed to the admission of Red China to the U.N. or American diplomatic recognition of Peiping.

The same poll showed that 93.7% of American Protestant clergymen were opposed to the "expulsion of the Republic of China from the U.N. in order to satisfy Communist Chinese conditions for joining."

Dr. Poling also announced the formation of the Clergymen's Emergency Committee on China to "provide factual information and material on Red China to American clergymen and, whenever necessary, to articulate the sentiments of the majority on the question of concern."

In his statement announcing the results of the poll, Dr. Poling said: "On February 22, 1966, the General Board of the National Council of Churches, meeting in St. Louis, adopted a resolution calling for the admission of Communist China to the United Nations and the granting of United States dip-

(Continued on Page 2)

Chafin Warns 'Expect Change'

RIDGECREST, N. C. (BP) — Change is the order of the day, Baptist evangelism leaders were told here, and effective Christian evangelism will take place as it adapts to the context in which it occurs.

"The secret of success of evangelism is not everyone, everywhere doing the same thing but a witness always given in the context of each community or society," Kenneth Chafin of Louisville said.

Asking for the adoption of a posture of helpfulness, the Southern Baptist Theological Seminary professor called for a complete familiarity with today's changing world.

"Too often we are guilty of trying to use what could have been easily understood in the First Century but has difficulty being understood in the Twentieth Century," he explained.

He asked for a sensitivity to the nature of communities where evangelism takes place, and he chastised churches which move out of changing areas as being slow to have this sensitivity.

"The churches which move are usually more worried about what is going to hap-

(Continued on Page 2)

Kentucky To...

(Continued from page 1)
committee on evaluation of the convention's Christian Education Committee.

Edwin F. Perry is chairman of the sub-committee which will make the study. Perry is pastor of Broadway Baptist Church, Louisville, Ky.

An editorial in the Western Recorder issue (Aug. 25) which reported the decision said the study makes sense. "Indeed," the editorial said, "this should be a continuing function of this committee considering the complexity of this problem for Baptists in Kentucky and in every state which has Baptist schools."

"It is almost certain that the fate of Baptist higher education in Kentucky will be decided in the next decade," said the editorial, written by C. R. Daley, editor.

"Periodic studies have been made through the years but most recommendations coming out of these studies have been turned down by the convention messengers."

"We have refused to face up realistically to education problems and have kept putting off and putting off difficult decisions," the editorial said. "Emotion has often replaced reason and short-range expediency has overruled long-range welfare," the editorial said.

"Some day we will agree to follow carefully wrought-out education policies if we are not already out of the education business," the editorial concluded.



PICTURED ARE Mississippi men who participated in the recent Ohio Crusade.

Ohio Crusade A Success

Textbook Loan . . .

(Continued from page 1)
days in northeastern Ohio."

Mississippi men who made the trip included Irene Rackley, Jackson; Chester Krieger, Jackson; Jack Kuhn, Jackson; John Maddox, Jackson; A. C. Cooper, Jr., Jackson; Rex Minter, Jackson; Lonnie Williams, Roxie; A. D. Whitehead, Roxie; Hays Graves, Brandon; Claude Townsend, Florence; Robin O. Arnett, Yazoo City; Thomas H. Raggard, Yazoo City; Sam R. Pope, Benton; George H. Utz, Yazoo City; W. T. Boggan, Aberdeen; Donald Patterson, Merigold; Ronnie Massey, Russell; Parker Chancellor, Meridian; Rev. Robert Phillips, Russell; Clovis Harden, Grenada; Robert L. Bardwell, Calhoun City; Gerald Anderson, Grenada; Jimmy McHann, Grenada; B. H. Mooneyhan, Grenada; Howard Carpenter, Senatobia; W. D. Jenkins, Crenshaw; Tommy Blakney, Columbia; George Pittman, Columbia; and Malcolm L. Boyd, Sr., Tylertown.

Justice Kane's ruling cited what he felt to be two infractions of law, one state, one federal. He said the state constitution barred use of public funds to aid sectarian institutions and "it would seem that the statute under attack contravenes this provision of the Constitution." He added that a study of past cases "makes it difficult to conclude" that the textbook loan law "is not in violation of both the establishment clause and the free exercise clause" of the First Amendment of the U. S. Constitution.

At least 20 of the laymen have made tentative plans to return to the same area next year. Others interested in making the trip with them should contact Claude Townsend, 315 Highway 80 W., Box 430, Jackson, Miss., or phone him at 949-5122.

The Convention Board is composed of 77 men, one from each of the 77 associations in the state. They are nominated by the Associations and elected by the convention.

The board is the official agency of the State Convention, appointed to carry out the mission program of the Convention as well as other assignments.

State Board . . .

(Continued from page 1)
N. Ramsey, Brookhaven; Dr. Lavon Moore, Pontotoc and Rev. O. B. Severly, Woodville.

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Red China . . .

(Continued from page 1)
lomatic recognition of the Piping regime.

This widely-publicized resolution — and similar statements from some other church bodies — has caused dismay in nations throughout the world who stand in firm opposition against Communist aggression and enslavement and who look to the United States as the leader in this crucial world struggle. Particularly tragic is the effect on the morale of young Americans battling Communism in Vietnam. If their own churches and church leaders favor accommodation with totalitarian, atheistic and predatory Communism, should they give their lives in resisting it?

The results of this poll should set the record straight. Those church bodies or officials who may take a differing point of view have every right to do so. However, it is now clear that they speak for themselves and not for the Protestant community."

"We call on clergymen of all faiths to join with us in this emergency movement. We call on the American people of all faiths to support this movement. We have a transcendent moral and spiritual responsibility to the young Americans who are daily giving their lives in Vietnam in the struggle for freedom against a ruthless Communist enemy; to the enslaved Chinese people who have no place to look for hope but to us; to the hundreds of millions more who live in Communist darkness throughout the world; and to the basic security and safety of our beloved country."

Rev. G. C. Cox has resigned as pastor of Hillcrest Church, Jackson, to accept the call of Oak Park Church, New Orleans, Louisiana.

Hillcrest called, licensed and ordained Cox to the ministry. They called him August 28, 1949. He closed 17 years as their pastor on August 28, 1966.

The church honored Rev. and Mrs. Cox with a church-wide reception on Sunday evening, August 28, following the evening worship service.

Hillcrest began as a church

in very humble surroundings, meeting in a little frame building the members called "the chicken house." During Cox's ministry the church has experienced a tremendous growth. Growth has been made in facilities; properties are now valued in excess of \$750,000.00.

The church has a full staff

composed of an educational Director, minister of music, two full-time secretaries, custodian, church maid, and other church employees.

Cox has been active in the

Hinds Associational and state work having served on several boards and committees.

Mrs. Cox is a State-Approved music worker and has been active in the Graded Choir program of Hillcrest as well as working with the State Music Department of the Baptist Convention Board.



Accepts Church In New Orleans

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Redemption Draweth Nigh

(Continued from page 1)
Jesus gave ample information himself in the Bible. Are you ignorant of the END-TIME as the Pharisees were of his first coming?

On a certain day shortly before his death, Jesus turned from the temple where he had warned the Pharisees and sat down on the Mount of Olives. It must have been relaxing to be alone with those dearest to him. The disciples came unto him privately, saying: Tell us, when shall these things be? And what shall be the sign of thy coming and the end of the world?"

The Master poured out his heart to this chosen group, giving definite details. The Holy Spirit had this information recorded in the 24th chapter of Matthew. His gracious words were: "Take heed that no man deceive you. . . . When ye shall see these things come to pass, know that it is nigh, even at the doors." "Heaven and earth shall pass away: but my words shall not pass away."

Chafin suggested Southern

Baptists should be more sensitive to their assets. "If

Southern Baptists fail, and we

can fail, it will not be be-

cause we lack assets, but be-

cause we fail to come to grips

with what God wants us to

do."

He cited as assets the peo-

ple, building, money, and

wholesome attitudes toward

evangelism that the denomina-

tion has.

The evangelism leaders

were also asked to help the

members of the denomination

get a hearing with outsiders.

"We do our writing, our

preaching, and our witnessing

almost entirely within our

own groups."

"Also some of us are not

too sure the gospel can make

it unless we have stained

glass windows, and organ,

and a group of deacons

stampeding down the aisle with

a collection plate," he said.

Thinking Christians today

see in present world events

the signs of the END-TIME,

realizing how imperative is

the need to be awakened to

biblical fore-warnings. It will

be tragic if our churches are

caught unaware. Read

Revelation 19:20 and 20:4 to

get an idea of just one of the

possible snare.

Dr. Arthur E. Bloomfield

says: "As Jesus sat there on

the Mount and looked down

through the years of time to

the end of the gospel age,

would it not be wonderful if

he could have said, 'The

Churches will increase in

knowledge of the Word until

in the last days, when the

world is plunged into its

greatest crisis, the prophetic

Word will be so well known

that the churches can use it

to spark a great world-wide

revival, and there will be a

great ingathering.'

"Instead, he had to warn

Christians who would take

heed not to be deceived by

the many new teachers that

would come preaching the

truths that were designed for

the church. The churches are

not ready for what is coming

on the world. They know a

little area of truth which they

repeat over and over again.

There is a little circle of

knowledge containing a few

basic truths and a few Bible

stories which are monotonously

Benton Church

Burns Note

On a recent Sunday, Benton Church held a note burning ceremony. The church was free of all indebtedness, incurred over the last ten and one-half years.

December 12, 1965 fifty one people met in the old postoffice building and organized Benton Church. After ten and one-half years, 28 of the charter members are still at Benton. These charter members stood around the pulpit while the note was being burned.

Earlier the church had purchased a two-acre lot on highway 16 in Benton. In 1957 a church building was erected, and by 1960 a three-bedroom pastorage was completed; both were of red brick. The church building is now completely air-conditioned and equipped for the services of the church. All properties and fixtures are valued around \$75,000, all debt free.

The church elected J. S. Biggers as treasurer, and J. V. Hurt as clerk. These two men are still serving in this capacity.

At the present time the membership of the church is 150. The church has continued to give to missions through the period of building and growth. Also they have ordained one man, Rev. Hubert Ledlow, to the gospel ministry.

Rev. Harry F. Jones is pastor.



THE NEW MABEN, FIRST CHURCH was dedicated Sunday morning, August 28. The beautiful new structure replaces church that was destroyed by fire last year. (Photo by Hubert B. Servener).



Mose Dangerfield

Home Board . . .

(Continued from Page 1) cational program of the church and work with the young people, both at the church and at the University of Oregon located in Eugene. A native of Holmes County, Fla., Pittman attended Pensacola Junior College, and graduated from Mississippi College.

Few of these southern Baptist young people feel called to a lifetime of service in missions. But as short-term missionaries under the denomination's Home Mission Board, they will shore up the efforts of career missionaries as they serve as pastors, mission center workers, assistant area missionaries, education directors, youth workers, and whatever else the situation calls for.

Clinton First Names Staffer

Mose Dangerfield is the new minister of education and youth at First Church, Clinton. He succeeds Dr. Norman O'Neal, a professor at Mississippi College, who has been educational director of the church on a part-time basis for several years.

Dangerfield came to Clinton from First Church, Camden, S. C., where he had been minister of music and education since 1962. Previously, he had served in similar positions with West Jackson Church, Jackson, Miss., and First Church, Frisco City, South Carolina.

A graduate of the University of South Carolina, he received the M. Re. degree from New Orleans Baptist

J. L. Green Misses Only One Deacon's Meet In 21 Years

The deacons of First Church, Soso presented J. L. Green with a letter of appreciation for 21 years of faithful service as their chairman. The certificate contained verses of scripture which read, "And we beseech you, brethren, to know them which labour among you, and to esteem them very highly in love for their works' sake." (I Thess. 5:12,13).

The pastor, Rev. Dick Brogan, stated that Mr. Green had missed only one deacon's meeting during this 21-year period.

Jack Coats has been elected as the new chairman.

Priorities Draw Christians Closer

(Continued from Page 1) become an instrument of Christian witness rather than of pagan defilement or secular preoccupation."

Henry had earlier said that this generation has more than met the conditions for inviting divine judgement and doom. "For the final outcome, the fatal misery of mankind, all

that is required is a continuing unregeneracy of modern man."

He listed among discouragements faced by Christians: population growth, rulers prohibiting public proclamation, escalating crime, a new morality with some ecclesiastical encouragement, "God is dead" theorists subsidized by churches, and ecumenical Christianity promoting mergers and social revolution while it veils the Great Commission.

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We drove down a nice paved highway for most of the way, and then turned onto a dirt road for perhaps a mile. Tomas, the driver (a Mexican university student), asked Eliseo to open the cattle gate. We shooed away a herd of black and white cows, and skidded madly through a mudhole. From there the road was rock-reinforced. It wound sharply downhill, across a narrow bridge and sharply uphill again. Corn grew in a field beyond a rock wall, and cactus plants decorated the roadside.

We saw the camp on a steep bluff above a mountain stream. Pine trees sheltered its rough adobe brick buildings. The L-shaped building,

we were told, housed two long barracks — like rooms for sleeping, the kitchen, the dining room; and the caretaker's home. A second building, with two rooms, is the R.A. camp. A third, partially open-air, structure is the tabernacle where worship services are held. Rooftops are of red tile. Interior walls are stucco or plaster and the floors tiled. Men and boys were in one barracks; single girls in another; and married women in the R.A. building. The other women were asleep, but I awakened them trying to get my cot set up.

Sleeping facilities included canvas cots, metal cots, thin cotton mattresses, and/or straw mats. Mr. Reid said he preferred a mat on the floor, since it didn't go up in the middle and down on both ends! I had borrowed a sleeping bag to place on top of the cotton mattress, so I slept in luxury. Even the night's tropical rainstorm did not awaken me.

Next morning we walked down to the creek to wash our faces and brush our teeth. Purple morning glories by the path measured five inches in diameter. Purified drinking

water had been hauled from the city in huge bottles.

After a breakfast of eggs and beans and cafe con leche, we attended a two-hour service in the tabernacle. We sang hymns and choruses in Spanish and heard Christian testimonies. Mr. Reid delivered one of the poem-sermons for which he is well known.

In the afternoon, we swam in the creek above the dam (men and women at separate times). The girls shampooed their hair in the perfect shower afforded by the dam's spillway. Shortly before dusk we hiked up a mountainside and looked back across a valley, dark green with corn fields. Pine-covered mountains rimmed the horizon. Here and there a giant cliff stood, sheer and bare.

We played "Follow the Leader" through a deep ravine, and plucked wild begonias from its banks. Practically back at camp, we stopped to pet a mother burro and her baby.

While the sun painted the west with gold and orange, and then dropped over behind a cloud-topped mountain, we roasted wiener on two great bonfires, and ate corn boiled in the husk.

Missionary Lee led a devotional service around the campfire. Accompanied by accordian, we sang, "My Lord Knows the Way Through the Wilderness."

Sunday morning we had Sunday school classes outdoors. Every class picked a tree; I taught the girls, 20 and above.

Missionary J. T. Harville preached at the Sunday worship service, on Paul's words, "I was not disobedient to the heavenly vision." He said "God sent Paul to preach to the Gentiles who stoned him, and wouldn't listen to him, who put him in prison. Yet in the cold, dark jail, Paul sang hymns. Paul must surely have known the song 'Amazing Grace.'"

A Brazilian pastor played "Amazing Grace" on his violin. Then others accompanied him on violin, flute, and accordian, while the congregation sang the familiar words.

Thirteen young people surrendered their lives for mission service.

Mr. Harville said that the P.M.B. now has 64 missionaries in Mexico. The 1970 goal is 128. He said, "Perhaps some of these shall return to help meet that goal."

He paid a tribute to Mr. and Mrs. Orvil Reid, who have served longer than any missionaries in Mexico.

Mr. Reid arrived in Mexico in 1958. Soon afterward his young wife died, and he had to take his small son back to the States. He left him there and returned to Mexico.

Mr. Harville said, "I once heard Brother Reid say, 'I know how the Father must have felt to give his only Son.'"

Mr. Reid married Alma Irvin of the Sunday School Board's Sunday School Department. They had a lovely daughter, Anita, who died of brain tumor at age fifteen. She was a gay, fun-loving girl, who had publicly dedicated her life to Christian service.

Mr. Reid has been persecuted, and stoned, even as Paul was. He and Mrs. Reid are the hardest working, most dedicated people I have ever known. No task is too menial. Both can say with Paul, "I

can do all things through Christ who strengthens me."

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The Baptist Record

Largest Circulation of Any Newspaper
Of Any Kind In Mississippi
JOE T. ODLE, Editor

Seminary Problems

The administrators of our seminaries continue to have problems as they seek to walk the tight line between academic freedom and denominational responsibility. They must find a way to give thorough theological training, and at the same time meet the standards and purposes set for them by the supporting denomination and churches.

This is not always easy to do as may be seen by the experience of New Orleans Seminary in recent weeks. The institution came under criticism because an outstanding Southern Baptist liberal delivered a series of messages during the last regular session, and another well known non-Baptist liberal was featured on the program of the summer pastor's conference sponsored by the school.

About the time that this criticism reached its peak, a Foundation formed by a group of Texas laymen, made the New Orleans Seminary beneficiary of a large scholarship grant because of its theological conservatism. Immediately the institution came under censure of some Southern Baptist editors because it accepted the foundation grant on the basis of, and to provide for, a specific type of training for its students. The editors who spoke out felt that such grants should not be accepted, and that no single Southern Baptist Seminary should be singled out as being more conservative than others.

It is interesting to note that, despite the occasional appearance of liberals on the New Orleans campus, the Texas group found that the sustained position of the institution is theologically conservative, and made its grant on that basis.

Difficult Position

What are the seminary administration and trustees to do under such circumstances. Since criticism is concerning both positions (liberal and conservative) it can be seen that there will be little possibility of completely pleasing both groups. The only thing that can be done is for trustees and administration to seek to determine the place Southern Baptists want

them to fill as theological institutions, and then to plough straight ahead in seeking to achieve that goal.

The truth about the matter is that Southern Baptist seminaries all would be considered conservative by most of those in the so-called liberal camp. They are not fundamentalist, nor are they liberal, although there are varying theological positions represented among the men who serve on their faculties. This does not mean that there are not some men whom the fundamentalists would label as liberal, and others whom the liberals would label as fundamentalists. However, we think that the general classification of conservative would fairly well fit most of the faculty members. There have been some who held what some would consider extreme liberal views, but most of those evidently have been forced out, or voluntarily have left the institutions.

The seminaries give evidence of seeking to maintain the conservative theological stance, which seems to be a good description of the position of the majority of Southern Baptists. At the same time, however, seminaries are graduate institutions, and because of this must give their students a much wider scope of theological training than the average college or Bible school would do. This is not an effort to make liberals of the students, but rather an effort to give them thorough training in a wide field of knowledge. In order to do this, the institutions sometimes bring to their campuses individual speakers, whose thinking will not be fully in line with the general thinking of the institution or the denomination. Also, professors must sometimes lead their students into fields of study, with which there may not be agreement by most Baptists.

Problems

It is in this effort to give a broad theological education that the problems arise. When a professor leads students into these fields, but does not appear to be giving clear guidance in answering questions and doubts, or when men of known questionable theological positions are given platform, it is difficult to find the right place to draw a line. What is enough? What is too much?

It is evident, of course, that one can learn about communism, without having a communist as teacher, can learn liberal theology, without having a rank modernist present it, and can study the new morality without bringing a beatnick to the classroom. Since this is true, most Southern Baptists become concerned when men who are well known for their liberalism are given the denominational platform.

"No Strings Attached"

It is probable that most Southern Baptists will not object to such grants as that which has been made to New Orleans Seminary for "conservative theological training" as long as there is no effort by the contributing group to control the institution. The seminary says that in the recent grant there are "no strings attached" as far as control of the institution is concerned. Control of the seminaries must ever remain in the hands of the trustees elected by the denomination, and not by any outside group no matter how worthy their purpose, nor how acceptable their theological position. This would be true even of accrediting agencies.

Southern Baptists want their institutions to remain what they have been through the years of their history. They want them to be scholarly, and their graduates to be thoroughly trained, but they do not want them to move to theological extremes, either as liberal or fundamentalist.

They remember, all too well what has happened to denominations whose institutions did move to extremes. Soon the supporting group found its young ministers either moving in liberal circles, and raising questions concerning the very fundamentals of the Word of God; or they were creating division and strife because of extreme demands in the other direction. The result was a weakening and decay in the whole witness of the group.

While it is probable that most Southern Baptists would far rather that their institutions be fundamentalist, rather than liberal, if that choice were necessary, their real preference is that they be neither, but continue in the conservative path they have followed so long.

Responsibility

The trustees and administrators have the responsibility to keep them in this position. They owe that to the Lord who led to their establishment, and to the denomination which gives support. They also owe it to the very future of the churches themselves. The trustees and administrators, have done and now are doing a good job in making the institutions what the denomination wants them to be. They need the support and prayers of all of the people as they continue to do this.

At the same time, however, Southern Baptists will continue to speak out, protest, and raise questions, when they feel that some deviation is appearing. This is a safe-guard to the institutions. Southern Baptists love their seminaries, and they are not about to allow them to be taken over by those who would remodel their character or change their position.



COUNTRY CEMETERIES

A few weeks ago we stood in the country cemetery in Southern Illinois, where lies the body of our father and some of our grandparents.

It surrounds the country church where we first attended as a child, and where we learned our first Sunday school lessons and heard our first sermons.

The whole area is changed today. Farms are larger and fewer, and many of the old houses are gone. The church building has changed, for it has been remodeled, there is a basement under it, and it now has central air-conditioning.

The greatest change, however, is in the cemetery. We can remember tall grass in some areas, sunken graves, and leaning tombstones, with briar patches around the fringes. It was the typical country grave-yard found in so many places, not many years ago.

This is not so today. The whole cemetery now lies clean and beautifully mowed. Every grave appears well cared for. There are no fallen markers. Even the areas of vacant lots are mowed, and the oldest section, where some have been sleeping for more than a century, is as beautifully cared for as is the rest. Old, decayed trees are gone, and those which remain are trimmed and attractive.

We walked through various sections, stood by the graves of loved ones and friends long gone, and felt a calmness and peace creep over us, because of the beauty which had brought to the grounds. We were grateful to the committee in this church which determined to give the cemetery proper care. It took concern, and money, and work, but much has been accomplished. And it means so much to all who have loved ones buried there.

Not all country, or even town, cemeteries are given such care. We have seen some where neglect was evident everywhere, with briar patches, weeds, and even brush, leaving an entanglement, which the funeral director sometimes had to dig through, in order to place a grave, and through which visitors had to wade to find the marker of the resting place of a loved one.

There is no reason for such conditions, in the day of the power mower, and modern means of lawn care. Churches should see to it that their cemeteries are well kept. Similar provision should be made for community cemeteries, where there is no church building.

In this day of modern memorial parks, and burying areas with perpetual care, it may be that some of us are prone to forget the old cemetery. We should not do so. Respect for our dead, and the love which lives in our memories of them, should cause us to make their resting places, scenes of beauty. There is no reason that they cannot be that if we simply care enough.

Of further interest in this passage is Luke's choice of a word for "needle." Whereas Matthew and Mark use rhabdides, the usual word for "needle," Luke, the physician, uses belone, a surgeon's needle.

BAPTIST BELIEFS

By Herschel H. Hobbs
Pastor, First Baptist Church
Oklahoma City, Okla.

Camel Through A Needle's Eye

"For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God" (Luke 18:25).

This comes immediately after the rich young ruler had turned from Jesus rather than to part with his wealth. In fact it is a conclusion drawn from the incident.

Strange efforts have been made to try to interpret this verse (cf. Mk. 10:25; Matt. 19:24). Some have sought to change the wording. They would make kamelon (camel) read kamion (ship's cable). Thus a ship's cable through a needle's eye. Others envision a "Needle's Eye Gate" in Jerusalem through which a camel could pass only on its knees after its load had been removed. This makes good preaching. But no such gate has ever been found. Actually

Jesus was simply stating an impossibility. He may even have been referring to a current proverb. The Jewish Talmud twice speaks of the impossibility of an elephant passing through the eye of a needle. The Babylonian Talmud said that even in his dreams a man did not see such. The Koran also speaks of the wicked finding the gates of heaven closed "till a camel shall pass through the eye of a needle." This idea probably was borrowed from Jesus' statement.

So Jesus was merely saying that it is impossible for a rich man to enter into the kingdom of God simply by trusting in his riches. That this is true is seen in that which follows. Jesus' listeners asked, "Who then can be saved?" (Lk. 18:26). They thought that riches were a sign of God's favor. Jesus replied, "The things which are impossible with men are possible with God" (v. 27). What, therefore, is humanly impossible is possible with God. He can save a man in spite of his riches if he will trust in God through Christ.

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One Nation

"I believe that our great Maker is preparing the world, in His own good time, to become one nation, speaking one language, and when armes and navies will be no longer required."

—Ulysses S. Grant

The Baptist Record

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Official Journal of The

MISSISSIPPI BAPTIST

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Subscriptions: \$2.00 a year payable in advance.

Entered as second-class matter

April 6, 1952 at the Post Office at Jackson, Miss., under the Act of

March 3, 1893.

The Baptist Record is a publication of the Mississippi Baptist Convention Board.

Editorial office: 1000 North Main Street, Jackson, Miss. 38205

Telephone: 222-2222

Published weekly except during the summer months.

Subscription rates: \$2.00 a year for

one year; \$3.00 for two years; \$4.00 for three years.

Single copy: 25 cents.

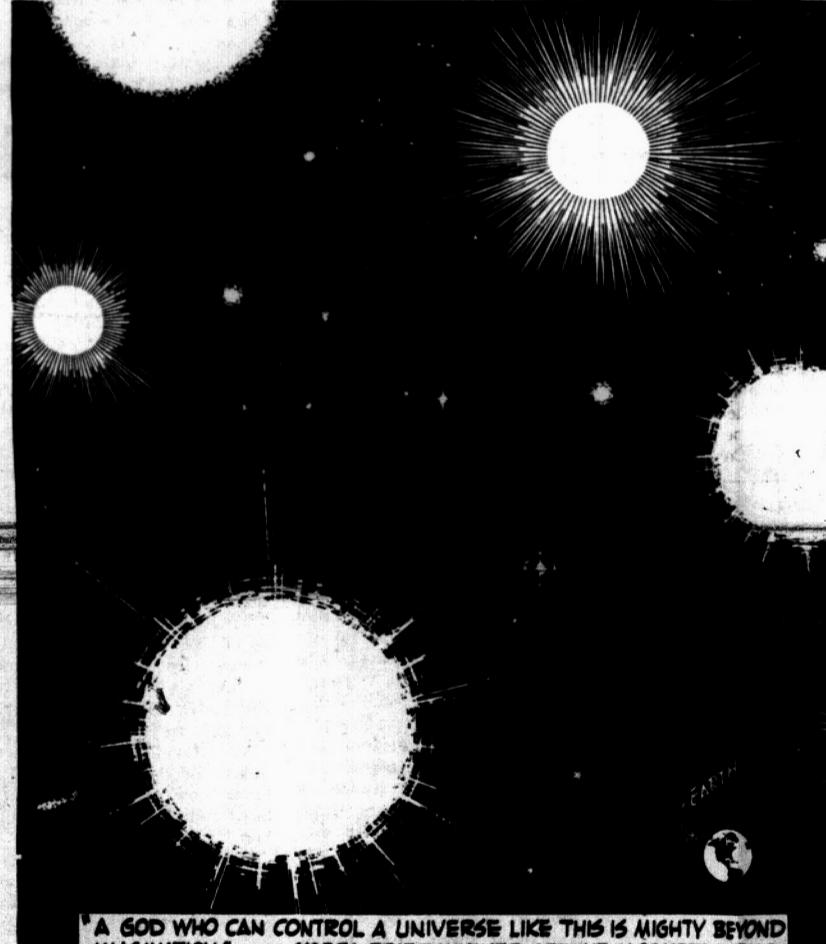
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YOU HEARD—IT HAS BEEN DECREED: GOD IS DEAD



Newest In Books

HOW TO LIVE WITH YOURSELF by Robert J. Hastings, Jr. (Broadman Press, 94 pp., \$2.00)

A very perceptive book of most helpful suggestions on psychologically accepting yourself and living with what is the real you. The author writes smoothly and with much interest in his subject matter. The style is clever, at some places, witty, and always interesting. Every day psychology is used to help people understand themselves and their reactions and make an attempt to control their actions through intelligent insight into their own personalities.

WHEN MARIA GOES TO CHURCH by Doris Monroe (Broadman Press, 62 pp., \$1.50)

A delightful book that will appeal to all young children. It is interesting reading, but more than that, it tells about the various aspects of the church and what they can mean to children. This should be helpful to all parents with small children. Also included

is a glossary of "church terms."

THE BIBLE IS A SPECIAL BOOK by LaVerne Ashby (Broadman Press, 48 pp., \$1.50)

An informative book that shows how a small boy learns to appreciate and love the Bible by reading to his grandmother and having her tell him things about the Bible and how it came into being.

To do this, the grandmother goes back into history and tells her grandson about the many processes that went into the creation of the Bible.

Through her interesting stories about the scholars, printing presses, and Bible translations, Jim gets a fresh view of the importance of the Bible and the care and respect he should show for it.

18th APOSTLE by Richard A. Jones (Broadman Press, 176 pp., \$2.50)

This is the fictionalized autobiography of the rabbi Seal of Tarsus, who becomes Paul, servant of Jesus Christ.

The experiences that Paul has, before and after his conversion, prove to be interesting reading for young people and adults. Other Biblical characters are presented realistically, such as Barnabas, John Mark, Timothy, Luke, Lydia, Silas and others.

A reading of the book of Acts as background material would be helpful in gaining the full benefit of this unusual fiction.

YOUR CHRISTIAN WEDDING by Elizabeth Swadley (Broadman Press, 128 pp., \$2.50)

A very personal book dealing with the problems that a young woman faces in planning a Christian wedding. The author uses many illustrations and simple language to give the points of procedure. If there is such a thing as Christian etiquette for a wedding, this is it. The emphasis on keeping the wedding Christian is very strong, and the author offers helpful suggestions about how to lessen the worry and enjoy the spiritual beauty of a wedding.

Beginning with the engagement and going through the reception after the wedding, the prospective bride will find welcome help within these pages.



Dr. J. Hardee Kennedy, pictured, dean of the school of theology at New Orleans Seminary, has been appointed one of 25 outstanding scholars on a Southern Baptist advisory board enlisted to plan the publication of a multi-volume Bible commentary.

The group of scholars were selected because of their intimate knowledge of Southern Baptist life and the commentary needs and interests of the wider Christian community.

According to Dr. Kennedy, the commentary will be a literary work of unprecedented significance in the history of the Baptist denomination.

The advisory board will consider the general approach, degree of exegesis and expository detail, approach to critical problems, text to be used, arrangement of materials, audience to be served, supplementary general articles needed and desirability of distinctive features.

Comments and suggestions about the proposed commentary are invited.

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A Twentieth Century Caleb



Dr. T. J. Barksdale

By C. R. Daley
In Western Recorder (Ky.)

Active and still determined to preach at 87 years of age, 64 years in the Baptist ministry and 50 years in one pastorate—this is the unbelievable record of Thomas Jefferson Barksdale of Louisville, Kentucky. The beloved pastor of Calvary Baptist Church will say farewell to his flock at a church reception on June 30 before his retirement officially begins the next day, July 1.

He was ordained in his home state of Mississippi on June 29, 1902, thus making his retirement within two days of the 84th anniversary of his ordination.

He began his pastoral ministry in small churches in Mississippi. During the years 1902-1907, he served as pastor of nine different Mississippi congregations. The salary from these churches ranged from \$100 to \$400 a year.

In July, 1909, he came to Kentucky and began concurrent pastorates at Younger's Creek, near Elizabethtown, and at West Point Baptist Church, West Point. He received \$300 a year from each of these churches. One year later he returned to Mississippi to serve as pastor of the First Baptist Church in Natchez for 2½ years. In 1913 he moved to First Baptist Church in Tupelo, Mississippi for a 3½-year ministry and in 1916 began his 50-year pastorate at Calvary Baptist in Louisville, Kentucky.

Dr. Barksdale obviously is a pastor who loves his people and is greatly loved by them. This explains the long and deep attachment of this pastor and his people. That one

pastor could be held in such high esteem for fifty years is a remarkable tribute to him and to his people. The relationship is so close that some observers feel the Calvary people upon losing their pastor will be like children who have lost their father.

The love and dedication of his people are reflected in the strength of Calvary today. The community where Calvary is located was once one of the most desirable residential sections of Louisville. Now it has been caught up in the shifting population in the city and is an entirely new community with the usual inactivity problems of race and culture. Under the same conditions some Louisville churches have moved to suburban areas, others have died or become extremely weak. Calvary has been holding on without severe losses due to the love and dedication to such a leader as Dr. Barksdale.

The retiring Calvary pastor has always been high in the esteem of his fellow preachers. Typical of their feelings is the estimate of Dr. Lewis Ray, another retired Louisville pastor and the main speaker chosen for the service honoring Dr. Barksdale. Dr. Ray, who has been closely associated with Dr. Barksdale since 1923, says there is no man in his knowledge with such universal respect from his fellow preachers. Dr. Ray recalls that in every instance Dr. Barksdale could be counted on to take his stand on any issue but with such a spirit of respect and love as to be admired by all including those who disagreed with him.

A few weeks ago Dr. Barks-

dale lost one of the great strengths of his life. His companion since 1916, Margaret Elizabeth, died on April 24, 1966. They had walked fifty years side by side. He now lives with a daughter at 2905 Lexington Road in Louisville.

The Kentucky office of the Southern Baptist Annuity Board has had a keen interest in Dr. Barksdale. He joined the old retirement plan in 1940 at the age of 61. He could have retired four years later at the age of 65 with full prior service credit. Instead, he continued on in the plan changing over to the Southern Baptist Protection Plan when it became available.

What will this revered 87 year old preacher do now that he is retiring? In filling out an application for ministers retirement, he assured Kentucky Annuity Secretary, A. W. Walker, that he was in no sense retiring from the ministry though he would no longer be a pastor. He asked Secretary Walker to let him know of any preaching supply needs that he could fill.

To whom shall this man be likened? He sounds for all the world like Caleb, the stout hearted servant of God in Joshua's day. Following the conquest of the Promised Land when the children of Israel were gathered for the division of the land, Caleb at 85 years of age asked for the hard task of taking the mountain country. Dr. Barksdale's attitude toward his task could be fittingly described with Caleb's words. "I am this day four score and five years old. As yet I am as strong this day as I was in the day that Moses sent me: As my strength was then even so is my strength now..." (Joshua 14:10,11)

CAREY GETS
\$1,000 GIFT

A gift of \$1,000 for the extension of a scholarship fund at William Carey College has been awarded by the Houston Endowment Incorporated, a philanthropy endowment set up by Mr. and Mrs. Jesse H. Jones of Houston, Texas.

This is the seventh year that a scholarship fund in the amount of \$1,000 has been given to William Carey College by this same organization.

Sunday Reports

Sunday School Attendance

Training Union Attendance

Additions To The Church

August 23, 1966

Aberdeen, First	372	136
Amory, First	68	130
Arch, Jeff Davis	38	25
Benton, First	292	73
Bruce, First	362	121
Cleveland:		
Morrison, Chapel	138	117
Columbus:		
First	715	235
Concord (Noxubee)	75	37
Crystal Springs, Ist	533	151
Forest	336	103
Greenwood, North	394	97
Grenada:		
First	511	169
Hattiesburg:		
Central	673	214
38th Avenue	154	115
Southside	73	44
Jackson:		
Alta Woods	653	362
Baldwood Drive	278	135
Broadmoor	1315	479
Colonial Heights	288	80
Crestwood	286	136
Daniel Memorial	565	153
Forest Hill	195	46
Hillcrest	575	227
Highland	368	146
Mid-Powell Road	311	166
Midway:		
Lakeview Man	358	167
Midway	380	188
Morrison Hts.	394	186
Oak Forest	532	209
Piney Woods	264	111
Parkway	942	369
Ridgecrest	639	199
Robinson St	284	137
Van Winkle	556	259
Woodville Hts.	374	159
Kosciusko:		
Parkway	187	86
First	505	171
Chapel	468	156
Laurel:		
Bethlehem	185	125
Magnolia St.	457	155
Second Avenue	324	154
Missions	88	1
Trinity	149	87
Long Beach, First	292	130
Long Beach, First	356	76
Mission	323	57
Lyon:		
McComb:		
First	209	1
Mount St.	165	1
Navilla	180	121
South	200	71
Macon, First	196	62
Meadville, First	206	105
Newark Creek		
(Rankin)	85	53
Pascagoula, Eastlawn	250	117
Pascagoula, First	628	235
Male	387	1
C. Nursing Home	15	1
Martin Bluff	24	1
Pearson:		
Pearl	217	107
Petal-Harvey	355	154
Memorial Drive	286	96
Pontotoc, W. Hts.	23	1
Pontotoc, First	208	79
Ruth	419	169
Southerville	33	28
Sharon, First (Jones)	142	71
Star	137	100
Starkeville, First	668	261
Springfield, (Scott)	96	58
Tupelo (Rankin)	174	99
Calvary	600	209
First	510	181
First Jackson St.	228	114
Tutwiler, First	125	57
Union, First	311	89
Vicksburg:		
Bowman Ave	389	151
Lamar	152	44
Trinity	101	101
West Point, First	509	150

Thurs., Sept. 1, 1966

THE SUNDAY SCHOOL LESSON

Sincerity Of Speech

By Clinton J. Allen

Exodus 20:16
Leviticus 19:15
Proverbs 26:18-28
Matthew 12:33-37
Ephesians 4:15, 25, 29-31
James 1:26

This lesson sustains the closest relationship to the preceding one. The two commandments — "Thou shalt not steal" and "Thou shalt not bear false witness against thy neighbor" — call for personal integrity.

The Ninth Commandment relates more definitely to truthfulness, which arises from the sanctity of speech. Telling the truth is the basis for dependable communication and responsible human relationships. If truthfulness on the part of persons is lacking, nothing in human relationships can be trustworthy.

The Lesson Explained

The Ninth Commandment

Exodus 20:16

"Thou shalt not bear false witness against thy neighbor." This commandment was meant, first of all, to protect an innocent person against false witness or false accusation. His reputation, his character, or perhaps even his life would be at stake. This commandment, however, has a wider application. It really prohibits falsehood of every kind. Slander is prohibited, whether by direct or indirect attacks upon a person, by talebearing or gossiping, or by insinuation. Deliberate lying is, of course, prohibited. This may be done by false promises, false contracts, and false declarations of any sort. People may lie by expressing affection they do not feel, making a promise with no intention of fulfilling it, withholding truth which is important to a transaction, or misrepresenting facts by exaggeration or disarray. When there is a purpose to deceive, there is falsehood, which stands o- neside before God.

Words Reveal The Man

Proverbs 26:18-19

Matthew 12:33-37

The person who uses words carelessly and insincerely is a mad man. He is like one who throws firebrands and arrows. They have deadly power.

tential. If one deceives his neighbor, though he claims he was only joking, he shows himself to have the spirit of either a fool or a murderer.

This truth was emphasized and made all the clearer by the teaching of Jesus. A tree is known by its fruit. On this basis, Jesus indicted the people of that time as a "generation of vipers." Being corrupt in their hearts, they could not speak good things, "for out of the abundance of the heart the mouth speaketh." It is on this basis, Jesus declared, that men shall be judged by their words. Their words reveal what they are.

Speak The Truth In Love

A sign of Christian maturity is "speaking the truth in love." Doing this is a true sign of Christlikeness. He spoke the truth fearlessly, even to the point of the severest denunciation of hypocrisy, but there was always love for the persons about whom he spoke and the persons to whom he

spoke. Paul's instruction to the Ephesians recognizes the fact that they had come out of paganism: they were accustomed to lying. Having become Christians, however, they were not partakers of righteousness and truth. No corrupt speech or false speech could be justified. The God-given power of speech should be useful for building up other persons—for instruction, encouragement, consolation, even rebuke with love.

Truths To Live By

Telling partakes of the spirit of Satan.

Telling the truth is important.—Telling the truth is the crucial factor in personal character. If a person is not trustworthy in speech, he will not be trustworthy in anything. There will be no basis for responsible communication with family or neighbor or friend or even God. Again, telling the truth is urgently important because it is the basis for responsible relationships in society.

ATTENTION PASTORS!

PASTORS SUNDAY SCHOOL MEETINGS

SEPTEMBER 8

OXFORD, FIRST

LAUREL,

MAGNOLIA STREET

7:00 to 9:15 P.M.

—CONFERENCES—

GUEST SPEAKER

Mack R. Douglas

Pompano Beach, Fla.

SEPTEMBER 9

GREENWOOD, NORTH

BROOKHAVEN,

EASTHAVEN

7:00 to 9:15 P.M.

—CONFERENCES—

GUEST SPEAKER

E. W. Westmoreland

Oklahoma City, Okla.

SUNDAY SCHOOL LEADERSHIP PREPARATION WEEK

SEPTEMBER 19-23, 1966

Recommended Schedule

Nightly Emphases

First Night—Teaching
With emphasis on
The Importance of Bible
Teaching
and
Approaches to Teaching
Improvement

Third Night—Leading
With emphasis on
Leading Church Members
to Worship, Witness,
Learn, and Minister Daily

Second Night—Reaching
With emphasis on
The Challenge of the Un-
reached
and
The Church Growth Plan

Fourth Night—Administering
The Sunday School Program

SEND FOR YOUR POLICY NOW BEFORE IT'S TOO LATE!

Application to Buckingham Life Insurance Company, Executive Offices, Libertyville, Illinois

AT-100

Mission Gifts Of Mississippi Baptist Churches Thru Convention Board

Nov. 4, '65 thru Aug. 3, '66

Coop Program										Coop Program										Coop Program									
Assoc. Missions Designated includes WMU			Assoc. Missions Designated includes WMU			Assoc. Missions Designated includes WMU			Assoc. Missions Designated includes WMU			Assoc. Missions Designated includes WMU			Assoc. Missions Designated includes WMU			Assoc. Missions Designated includes WMU			Assoc. Missions Designated includes WMU								
Coop Program	Assoc. Missions Designated includes WMU	Total	Coop Program	Assoc. Missions Designated includes WMU	Total	Coop Program	Assoc. Missions Designated includes WMU	Total	Coop Program	Assoc. Missions Designated includes WMU	Total	Coop Program	Assoc. Missions Designated includes WMU	Total	Coop Program	Assoc. Missions Designated includes WMU	Total	Coop Program	Assoc. Missions Designated includes WMU	Total	Coop Program	Assoc. Missions Designated includes WMU	Total						
Adams Association			Bethel	25.00	35.00	Bethel	25.00	35.00	Broadmoor	728.86	738.86	County Line	271.49	90.50	361.90	Immanuel	3152.23	2454.87	5560.80	Immanuel	3152.23	2454.87	5560.80						
Bethel	37.07	77.16	114.22	Beulah	15.00	41.75	56.75	100.31	139.57	239.88	Eastview	1878.03	1612.66	3400.69	Ridgecrest	116.74	16.74	130.40	Ridgecrest	116.74	16.74	130.40							
Biel Avenue	565.31	224.74	790.05	Bethel	51.42	10.50	62.01	213.51	213.51	699.28	Daleville	209.49	430.12	630.61	Emmanuel	50.00	50.00	100.00	North 31st Ave	112.40	112.40	112.40							
Calvary	731.71	406.26	1140.97	Concord	263.10	263.10	263.10	263.10	263.10	263.10	East Howard	100.00	382.00	482.00	Fellowship	429.35	78.35	500.70	Emmanuel	50.00	50.00	100.00							
Cliff Temple	551.55	435.01	986.56	Covenant	50.00	76.84	126.84	126.84	126.84	126.84	Emmanuel	2598.05	1633.16	4231.21	1st Ellitsville	531.72	2680.40	3058.12	Macedonia	14062.11	8734.14	22838.45							
Cloverdale	355.69	261.73	617.42	Crepe Creek	516.42	516.42	516.42	516.42	516.42	516.42	East Howard	100.00	100.00	200.00	Fellowship	531.72	2680.40	3058.12	Main Street	14062.11	8734.14	22838.45							
Cold	551.15	551.15	551.15	Frost	120.00	120.00	120.00	120.00	120.00	120.00	Emmanuel	2598.05	1633.16	4231.21	1st Laurel	1583.90	9030.22	24868.43	McLaurin	34.62	202.25	236.87							
Day	8850.10	1024.31	11874.41	Emmetter	501.46	43.00	544.46	544.46	544.46	544.46	Fellowship	501.46	43.00	544.46	Fellowship	516.37	5422.95	5907.30	Petral Harvey	4633.38	3067.30	7646.68							
Day	12324.91	5745.14	17080.15	Fentress	110.00	110.00	110.00	110.00	110.00	110.00	Emmanuel	2598.05	1633.16	4231.21	Fellowship	516.37	5422.95	5907.30	Petral Harvey	4633.38	3067.30	7646.68							
Friendship	76.88	25.88	102.76	French Camp	105.10	40.15	145.25	145.25	145.25	145.25	Fellowship	501.46	43.00	544.46	Fellowship	516.37	5422.95	5907.30	Petral Harvey	4633.38	3067.30	7646.68							
Friendship	3443.96	2112.94	5556.90	French Camp	105.10	40.15	145.25	145.25	145.25	145.25	French Camp	105.10	40.15	145.25	French Camp	105.10	40.15	145.25	French Camp	105.10	40.15	145.25							
Friendship	5440.77	2170.03	7610.80	Friendship	105.10	40.15	145.25	145.25	145.25	145.25	Friendship	105.10	40.15	145.25	Friendship	105.10	40.15	145.25	Friendship	105.10	40.15	145.25							
Friendship	1212.91	1212.91	1212.91	Friendship	105.10	40.15	145.25	145.25	145.25	145.25	Friendship	105.10	40.15	145.25	Friendship	105.10	40.15	145.25	Friendship	105.10	40.15	145.25							
Friendship	1212.91	1212.91	1212.91	Friendship	105.10	40.15	145.25	145.25	145.25	145.25	Friendship	105.10	40.15	145.25	Friendship	105.10	40.15	145.25	Friendship	105.10	40.15	145.25							
Friendship	1212.91	1212.91	1212.91	Friendship	105.10	40.15	145.25	145.25	145.25	145.25	Friendship	105.10	40.15	145.25	Friendship	105.10	40.15	145.25	Friendship	105.10	40.15	145.25							
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Friendship	1212.91	1212.91	1212.91	Friendship	105.10	40.15	145.25	145.25	145.25	145.25	Friendship	105.10	40.15	145.25	Friendship	105.10	40.15	145.25	Friendship	105.10	40.15	145.25							
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Friendship	1212.91	1212.91	1212.91	Friendship	105.10	40.15	145.25	145.25	145.25	145.25	Friendship	105.10	40.15	145.25	Friendship	105.10	40.15	145.25	Friendship	105.10	40.15	145.25							
Friendship	1212.91	1212.91	1212.91	Friendship	105.10	40.15	145.25	145.25	145.25	145.25	Friendship	105.10	40.15	145.25	Friendship	105.10	40.15	145.25	Friendship	105.10	40.15	145.25							
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Friendship	1212.91	1212.91	1212.91	Friendship	105.10	40.15	145.25	145.25	145.25	145.25	Friendship	105.10	40.15	145.25	Friendship	105.10	40.15	145.25	Friendship	105.10	40.15	145.25							
Friendship	1212.91	1212.91	1212.91	Friendship	105.10	40.15	145.25	145.25	145.25	145.25	Friendship	105.10	40.15	145.25	Friendship	105.10	40.15	145.25	Friendship	105.10									



YWA CITATIONS were presented to Nella Perry and Deloris Pryor, members of the Young Woman's Auxiliary of Pleasant Grove Church, Wayne Association. These citations are given only to those who have completed an extra program of work, some of which includes helping organize and attending a new YWA for four months, teaching a mission study class, directing or assisting in presenting a missionary play or pageant. Miss Nella Perry is employed with a company in Waynesboro. She is active in her church. Miss Deloris Pryor will enter as a Junior this fall at Delta State Teachers College on a music scholarship. She is also active in the life of the church. From left to right: Mrs. Ulmer Pryor, YWA Director, Rev. M. F. Wicker, pastor, Miss Perry, and Miss Pryor.

First, Biloxi Seeks Secretary

First Church, Biloxi is seeking a church secretary. Typing and shorthand are necessary. Experience is preferred. Excellent working conditions with modern equipment. Inquiries should be addressed to P. O. Box 145, Biloxi, Mississippi 39533.



CLARKE LOSES, MEREDITH GAINS—Joe Baker (left, front) business manager of Clarke College for almost ten years, and Mrs. Baker, teacher of English at Clarke for several years, with children (clockwise) Bobby, Jean, Martha and Joanne, will soon move from Newton. Mr. Baker will become business manager of Meredith College, Raleigh, N. C. in September. Meredith is a four-year woman's college, operated by the North Carolina Baptist Convention. Dr. W. L. Compere, president, expresses high praise for both Mr. and Mrs. Baker and their service at Clarke.



Rev. and Mrs. H. B. Speights

TEA HONORS PASTOR, WIFE

Rev. and Mrs. H. B. Speights were honored July 31 at their home near McComb, with a tea celebrating their 25th wedding anniversary. The tea was at the Shady Grove Church parsonage, where Mr. Speights is pastor.

Mr. Speights has been pastor of churches in Mississippi and Tennessee for the past thirty years. He is a native of Oakvale, Miss., and Mrs. Speights, the former Donna Smith, was born at Franklinton, Louisiana, where the couple were married August 1, 1941.

The Speights' six children, who gave the tea, presented their parents to the guests. The children include Mrs. J. K. Pierce, Denham Springs, La.; Mrs. Victor Morehead, Jackson; Major C. Speights, Waco, Texas; Rev. John Speights, New Orleans, La.; and Keith and Donnie Speights of McComb. Mrs. Floyd Roberts of McComb assisted.



STEVEN, left, and Michael, right, sons of Mr. and Mrs. Leroy Evans, show the books of the New Testament at an early age. Steven knew them when he was 21 months old, and Michael when he was almost three years. Mrs. Evans taught them four books a day until they had learned all. Their father is a deacon of Parkhill Church, Jackson, and their mother a Sunday school teacher.

DEVOTION—

Walking With God: Getting Together

By John B. Laney, Supt. of Missions, Jackson County

Many people think that Astronaut Edward White became the first space walker when he accomplished the unique feat while his space ship orbited the earth. Actually, Enoch preceded him by thousands of years, for Genesis 5:24 says that "Enoch walked with God and he was not; for God took him." Hebrews 11:5 makes clear what happened: "By faith Enoch was translated that he should not see death." A little girl explained it by saying that one day God and Enoch were walking together. They walked and walked until it was late in the day, and Enoch was so far from his home that God told him just to go on home with him.

If two persons are to walk together there must be a meeting place and time. The prophet Amos says, "Can two walk together except they be agreed?" One has translated the verse, "Can two walk together except they have an appointment?" The place where one must meet God is the Cross of Christ—this is divine appointment where one comes into fellowship with his Maker. What Adam lost in Eden Jesus more abundantly recovered in his redemptive mission. To begin this walk we must go by the way of the cross.

"I saw the cross of Jesus
When burdened with my sin;
I sought the cross of Jesus,
To give me peace within;
I brought my soul to Jesus,
He cleansed it in His blood;
And in the cross of Jesus
I found my peace with God."

In repentance and faith the sinner comes to the cross of Christ the Saviour, accepting God's way of salvation. His cross is the place where we agree to meet him to begin our eternal journey. This encounter with Christ each person must have.

The time, as well as the place for one to meet God is also given in the Bible. "While it is said, Today, if ye will hear his voice, harden not your hearts. Behold, now is the day of salvation." Today is the only time a person can agree to meet God on his terms. As Dr. R. G. Lee has said, "Yesterday lies buried in the tomb of time while tomorrow is now in its embryonic stages in the womb of time." Yes, today only, we have the privilege to begin this walk which will lift us from our sins here on earth and insure a walk through space that will equal Enoch's and surpass that of Edward White.

FIRST, OXFORD PRESENTS "MISS YWA PAGEANT"

A "Miss Y. W. A. Pageant" was the feature of the Young Women's Auxiliary Family Night Supper, at First Church, Oxford, on Thursday evening, August 25.

After delicious meal, and introduction of guests, this Pageant was presented by the following persons: The M. C. was Miss Debbie Davidson; Miss Y. W. A. Bookclub was Miss Lee Davis; Miss Y. W. A. Conference was Miss Carolyn Elliott; Miss Y. W. A. Program was Miss Pam Tucker; Miss Y. W. A. Window was Miss Suzanne Metts. Commercials were given by Miss Freda Smith. Miss Y. W. A. was Miss Dixie Craig. Bert Parks was Rev. Wayne Coleman. The judges were Mrs. Robert Ed. Jones, Dr. Lewis Nobles, and B. T. Nash. The Pageant was directed by Mrs. Lewis Nobles.

Revival Results

New Elizbeth, Tula (Lafayette): August 14-19; Rev. Joel Haire, pastor of First Church, Water Valley, evangelist; 11 for baptism, five rededications, one addition by letter; Rev. Edward Peoples, pastor.

Temple Church, Hattiesburg: youth revival; Rev. Bob Hutcherson, Mississippi College, evangelist; Rev. J. Harold Stephens, pastor; a large number of young people made complete dedications of life. (The revival, which followed a two-day retreat at Johnson State Park, was to close on Wednesday, but the young people asked that it continue through Friday. Several weeks prior to the meeting the young people had been, and still are, visiting one night a week. They have reached many prospects and witnessed to many young people during the summer. They plan to continue the weekly visitation during the school year, and plan to keep in touch with those going away to school, through a monthly newsletter.)

Mt. Zion Church, Eupora: Rev. Joe L. Jolly, Grenada, evangelist; Charles Puttman, Eupora, song leader; one profession of faith; forty-two rededications.

Stringer Church (Jasper): August 14-19; Rev. D. J. Benson, pastor, West Laurel Church, evangelist; Jack Brossetti, music director; three rededications. Rev. Albert C. McLand, pastor.

Sunshine (Rankin): August 14-19; four professions of faith, four additions by letter, and many rededications; Rev. Guy Gray, evangelist; Rev. Shalley Vaughn, pastor.

Liberty Hill Church, Courtland, (Panola): August 14-19; Rev. Anthony S. Kay, pastor, evangelist; nine decisions; 2 professions of faith; 6 by letter; one rededication. (Liberty Hill Church has recently completed a beautification project which includes new pulpit furniture, new pews, and new flooring in the sanctuary area.)

Birmingham (Lee): August 14-19; Rev. Bill Peacock, pastor, Lowrey Memorial, Blue Mountain, evangelist; Bob Loden, music director; Rev. Hubert Jarvis, pastor; 11 professions of faith, two by letter; two rededications; and five surrendering for Christian service.

Leaf Church (Greene): August 14-19; 12 professions of faith, 3 rededications. Rev. Charles Ray Dampeer, First Church, Leakesville, evangelist; Rev. David Perry, pastor and music director.

Slayden Church (Marshall): August 14-19; Rev. M. L. Swinney pastor; Rev. J. C. Mitchell, Supt. of Missions, Pontotoc, evangelist; Stanley Mullikin, music director; five professions of faith, five by letter, and seven rededications.

Jayess Church (Lawrence): August 7-12; Rev. Ben H. Davis, pastor; Rev. Bob Yates, pastor of Mesa Church, Waldbill County, evangelist; Otha Cothorn and Mrs. Ben H. Davis, song leaders; Shirley Alexander, pianist; 70 rededications; three dedications to Christian service.

Potts Camp (Marshall): Rev. J. W. Carpenter, pastor; Rev. Jerry Hood, Clarke College, song leader; 15 professions of faith; seven by letter; 25 rededications.

Longview (Oktibbeha): July 31 - August 6; Rev. Jimmy Coleman of Sylacauga, Alabama, evangelist; Bill Stroud, Jr., Monticello, Arkansas, song leader; Mrs. Hunter Thompson, pianist; Rev. Bill Stroud, Sr., pastor; two professions of faith.

U. S. Population Now 195,695,000

WASHINGTON, D. C. (EP)—The Census Bureau here estimated the resident population of the United States at 195,695,000 as of June 1, with another 87,000 servicemen stationed overseas.



HILLCREST GROUNDBREAKING CEREMONIES—Guy Houston, Building Committee Chairman of the Hillcrest Baptist Church, New Albany, turns the first spade of dirt on the site of their newly proposed church. Other members of the committee are from left, Emmett Boland, Mrs. Roy H. Sappington, Guy Houston, Dr. W. T. Beavers, Mrs. John Spence, and Charles Coker. The building is due for completion in February of next year.

Hillcrest, New Albany, Breaks Ground

Ground-breaking services for the new \$100,000 Hillcrest Church, New Albany, to be located on a six-acre site on new Hwy. 15, south, were held Sunday afternoon, August 14, with Rev. C. Wayne Neal, pastor, officiating at the services.

The program opened with prayer led by Donald Baggett, a deacon of First Church, which is sponsoring the new church, followed by a brief review of the new church's progress since it was constituted.

Actual ground breaking took place with Guy M. Houston, chairman of the building committee, turning the first shovel of dirt and Mr. Neal the second. Dr. J. P. Kirkland, Sr., pastor emeritus of First Church, gave the closing prayer.

Hillcrest Church building committee is composed of Mr. Houston, W. L. Watts, associate chairman; Charles Coker, Morris Butler, Jr., Lee Roy Bolton, Mrs. Roy H. Sappington and Mrs. John Spence with Emmett Boland, chairman of deacons and Dr.

W. T. Beavers, former church moderator as ex-officio members.

Construction is to begin immediately with Union Lumber Co. as contractors.



FIRST CHURCH, CANTON recently conducted a Youth Mission Tour for its Intermediates and Young People. The twenty-five members of the tour visited the Baptist Building, the Baptist Book Store, the Baptist Children's Village, and the Baptist Hospital. An overnight visit was made to the William Carey College campus. While they were in Hattiesburg, the young people of First Church, Hattiesburg entertained the tour group as a part of the Hattiesburg church's observance of Youth Week. Robert Martin has served this summer as youth director of First, Canton; Rev. Johnny L. Taylor is pastor.



Macedonia, Union County, Completes Building

Macedonia Church near New Albany in Union County has completed a new sanctuary and education building. The \$47,000 brick edifice, with central heating and air-conditioning, will seat 250, and includes 12 Sunday school rooms. First services were held in May. They have a note now of only \$22,000, according to pastor Roy Thompson. In three years, the Sunday school has increased by 36 per cent.

Revival Dates

Good Hope (Madison), Camden: September 4-9; Rev. Francis Vriesen, pastor, preacher for revival; week-day services at 7 p. m.; homecoming and dinner on the grounds Sunday, September 4, with afternoon service at 1:30.

Antioch (Copiah): August 29-September 4; Rev. Tommy Wood, pastor; Rev. Gene Foshee, pastor of Mt. Moriah, Bruce, evangelist; Jacky Davis, song leader; week night services at 7:30 p. m.

Monticello (Lawrence): September 4-11; Rev. James L. Harrell, pastor; Rev. Edward R. Bryon, Clinton, evangelist; Jimmy Snelen, Dallas, Texas, song evangelist; services during week at 7 a. m. and 7:30 p. m.

West Laurel Church, Laurel: August 28 - September 1; services: 10 a. m. Monday-Friday, and 7:30 p. m. Monday-Saturday. Guest speaker: Rev. Jimmy Yarbrough, pastor, Calvary Church, Vicksburg; music under the direction of Jack Brossetti, Minister of Music-Education at West Laurel. Pastor: Rev. D. J. Benson.



AT MACEDONIA, the three young men above have answered a call to the ministry. Left to right, Randy Bynum, Larry Willard, and Danny Bryant.



DINNER ON THE GROUNDS was a part of traditional Homecoming Day, August 21 at Macedonia. The dinner came on the closing day of revival, Rev. Charles Shores, Troy, evangelist. There were 15 professions of faith; one addition to Christian service; one other for baptism; and many rededications.